



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4: 11-14.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. I: 3. 4.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

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# OLIVE TREES,

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1909.

8.

## QUESTIONS OF THE HOUR.

### SIEGE AND RELIEF OF DURTYOL.\*

REV. S. H. KENNEDY, ALEXANDRETTA, SYRIA.

For upward of twelve days some 10,000 Christians were besieged at Durtyol on the plain of Issus by over 7,000 raging Moslem fanatics mad with lust and greed. To my own certain knowledge more than 400 men of the besiegers were armed with Government rifles and kept supplied with Government stores and ammunition. On the third day of the siege, Sabbath, April 18, the water supply was cut off and a strong force of the besiegers were kept posted at the source of supply to prevent the Christians getting the water turned on again. On April 21 the first attempt at relief was made, but it proved abortive. On that day the Captain of H. M. S. Triumph, which had arrived at Alexandretta that morning, took on his ship across the bay some 50 Turkish troops, officers and men and the chief in command of the district, and a commission of notables from Alexandretta. Mr. Joseph Catoni, acting British Vice-Consul, and the writer also formed part of the party. A parley was proposed between the contending parties, and it fell to the writer's lot to go to the village which was under siege to bring down rep-

*\*This paper was prepared at the request of Mr. Freyer, of Beirut, and some one has kindly sent a copy to OLIVE TREES for publication.*

resentatives to the place of meeting. On the way up from the sea, as we were passing the Moslem lines we were under fire for about fifteen minutes. After protracted negotiations the assailants swore to observe a truce for two days and to allow the water to be turned on again. The Christians on their part were to give up the Moslem prisoners they held. This latter item was the only part of the bargain kept. For, as we heard on Friday, the 23d, no sooner had our backs been turned than the Moslem hordes renewed the attack with still greater violence than before, and disregarded their oath completely. The condition of the besieged was becoming more and more desperate.

All day Saturday the 24th, Mr. Catoni and the writer made all possible efforts to get the siege raised, but the way seemed blocked at every turn. When every other plan had failed, pressure was brought to bear on the military commander by Mr. Catoni near midnight, on Saturday night, which succeeded.

He (Mr. Catoni) had heard somehow that troops had left Mersina that evening for Alexandretta, due here on Sabbath morning. He therefore compelled the commander to promise to send these troops across the bay to Durtyol when they arrived, without delay. Mr. Catoni saw to it that he kept his word, and on Sabbath, a little after noon, we steamed across with 550 second army soldiers. Mr.

Catoni had the writer appointed to watch the affair on behalf of the British Consulate, and report. When the mouth of Durtyol River was reached we disembarked, and while the troops were being landed, the commander and the commission he had brought with him and I proceeded to the village of Chilie, about a mile and a half to the north of Durtyol, where the Mutessarif of Brazin was—the district forms part of his governorship. After a great deal of talk and waste of time it was proposed that some one should go up to the Christian village to acquaint them of the arrival of the troops for their deliverance, and to arrange for the taking over of the barracks, which they had occupied during the siege. The writer and the Armenian priest undertook this, and as soon as we reached the village we wrote to the commander that the Christians were ready to vacate the barracks as soon as his men should come up to occupy them, and that they, the writers, should remain in the village till he should come up in person to take over the barracks and the protection of the village and its people. No reply was sent to this note that night, but during the whole night a more determined attack was made on the place from four points and firing was kept up till morning, and the commander and his troops, although only about a mile and a half or two miles away, did nothing either for the protection of his envoys or for the relief of the beleagured Christians. Indeed, it seemed as if he wished to give his coreligionists a last chance to take the place if they could, and to do to it as had been done to other places. His inaction gave the advantage looked for, and we made the best of it, and in consequence were able to demand and get much better terms for the Christians than might otherwise have been possible. On Monday, the 26th, at about 3 in the afternoon, after

six or seven hours' negotiation, the regular troops came up and occupied the barracks, and the siege was raised and the water turned on. On Tuesday afternoon the mill stream was turned on, and the mills started, and they were kept going until I left on Friday forenoon.

On the morning of Friday the Captain of the *Triumph* came across with Mr. Catoni to see the situation for themselves and I returned with them on the Captain's steamboat. The situation at Durtyol has continued to improve on the whole since then, and the main problem since then has been the sending of assistance in food to the starving refugees numbering upward of 3,500. These had fled to the central village from the smaller places round at the beginning of hostilities, leaving all their goods and chattels in their houses. Before relief came, all these houses, to the number of about 746, had been looted and burned, and many of the fruit trees had been cut down and the standing crops had been destroyed in surrounding fields, so that all these people are in absolute penury and starvation stares them in the face. Over 700 families have lost all they possessed, and it seems to me that something ought to be done to compel the new Government to give compensation for the losses sustained. For many reasons it seems plain to me that all that happened during these terrible last days of April was part of a preconceived plan. For the protection of upward of 10,000 Christians surrounded by Moslem fanatics there were only some fifteen regular soldiers, and these were stationed at a point about ten miles away from what might be called the storm center in a time of revolution and political upheaval. Before the troubles began the soldiers who had occupied the barracks mentioned above had been withdrawn and the barracks were empty at the outbreak

of hostilities. Further, when the troubles began the reserves were called in from the Moslem villages round Durtzol and armed, and of course they immediately deserted and joined their friends who were besieging the Christians, and the Government arms and ammunition rendered them all the better able to give effective help in the siege. Also a number of reserves deserted from Alexandretta and joined in the siege. Without a doubt the Government is responsible for all that happened, and unless they are held responsible and punished there will be no security for Christians living in this part of Turkey.

### MISSIONARY MONEY.

How much shall I give this year to foreign missions?

1. If I refuse to give anything I practically cast a ballot in favor of the recall of every missionary on the field.

2. If I give less than heretofore I favor a reduction of the missionary forces.

3. If I give as formerly I favor holding the ground already won, but oppose a forward movement. But remember, we are under marching orders; the command is, "Go!"

4. If I advance my offering beyond former years, then I favor an advance for Christ. What shall we say? "Is not the Church of to-day doing a great work?" you ask. Yes, but nothing compared with what they should do. Last year the Church universal gave between nineteen and twenty millions, maintaining about 18,000 missionaries, yet not one-third of the Church membership is paying or even praying for the cause of missions.

Robert Speer says there are 12,000 churches in America who did not give one cent to missions last year. A postage stamp a week from every church member in the United States alone would yield

twenty millions. If one-fourth of the Protestants of Europe and America gave one cent a day the result would be one hundred millions a year. In 1898 Mr. Speer estimated the property of Protestants in America to be worth twenty billions, and that one-fiftieth of what the Church was adding every year with what was already being given would be sufficient to speedily evangelize the world. To-day one one-hundredth part of the annual income of the professed followers of Christ in Protestant lands would yield two hundred millions. The Church has the means—the money to send preachers of the gospel. It takes about three thousand of us to send out and maintain one missionary. That surely is not the spirit of the New Testament.

The Moravians send out and support one missionary to every fifty-eight Church members. Figure that out for your own denomination and see how many representatives you should have in the foreign field.

First—We must give to save the world. Nine hundred million souls are still groping in idolatry. At every breath we draw, four souls perish, never having heard of Jesus Christ. They are dying at the rate of one hundred thousand a day. Therefore we must give in order to save the world.

Second—We must give to save the Church.

Her supreme mission is to save the world. All nations have opened their doors to her message. The Church is complete in equipment, all she lacks is a spirit of willingness. The conflict between Christianity and world-wide heathenism is on. The destiny of the heathen millions depends upon the action of the Church. Thus, it behooves every Christian to do his utmost. In answer to the call of Jesus Christ there must be such a re-



sponse in messengers and in money that the world will wonder, the Church be glorified and purified and the Master's world-wide work be done.

Let me tell you how Americans spend their money to-day:

For liquors, \$1,243,000,000.

For tobacco, \$750,000,000.

For jewelry and plate, \$700,000,000.

For church work at home, \$250,000,000.

For confectionery, \$178,000,000.

For millinery, \$80,000,000.

For chewing gum, \$11,000,000.

For foreign missions, \$7,500,000.

Third—We must give to save ourselves.

We are saved to serve and to help save. In this 'day of need and this critical hour of the Church, if we fail to help, some day we shall be missing. Indifference to missions means the forfeiture of Christ's presence and favor. There is a place with Him for all those who have stretched forth a hand to save.—Taken from an article on "Paul's Missionary Manual" in *The Christian and Missionary Alliance*.



Men are not saved in masses; but one at a time. Even in great revivals, where multitudes flock to the altar, the work of conviction and of decision is personal, each soul for itself arriving at the point of surrender and confession.

It is the personal work that does the business. "Thou art the man" is the typical text. One by one souls are born into the Kingdom.

Some one relates how Julia Ward Howe, author of the "Battle Hymn of the Republic," once wrote to an eminent Senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album, with this comment: "When last heard from our Maker had not reached this altitude."

That person who has no interest in individuals, and who never tries to rescue even one lost soul, has a spirit different from that of the Master, whose personal words and work make up the bulk of His life record.

"He who waits until one can save many souls will never save one."—*Michigan Christian Advocate*.



"I can't get interested in missions!" exclaimed a young girl petulantly, and, if truth must be told, a bit superciliously, as she left a thrilling missionary meeting in company with an older lady, presumably an aunt or other relative.

We were near enough to hear the answer.

"No, dearie," came the pitying response; "'tisn't to be expected you should—yet awhile. It's just like getting interest in a bank; you have to put in a little something first; and the more you put in, the more interest—time or money or praying, it doesn't matter which; but something you have to put in, or you never *will* have any interest. Try it, dearie—just put in a little something, and you're sure of the interest."—*The King's Own*.



A trader passing a converted cannibal in Africa, asked him what he was doing, "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you'd have been eaten long ago."—*Baptist Commonwealth*.

## NEWS OF THE CHURCHES. ABROAD.

### FIELD REPORTS.

#### DR. KATE MCBURNEY'S REPORT.

(CONTINUED FROM PAGE 168.)

##### GIRLS' SCHOOL.

The girls' school was in session at the beginning of the year, the fall term closing on Jan. 17, 1908, for the Chinese New Year vacation. During this vacation, the Chinese teacher was married to Leung Sin Shaang. School opened for a second session on Feb. 26. On March 19 the teacher, Lei Lau Yung or Mrs. Leung, was taken ill with pneumonia, complicated with gastritis, and grew steadily worse until she had to be taken to the hospital on March 27. A young woman who had been in charge of buying provisions, the oversight of the cooking and general housework, was installed as temporary assistant teacher. On May 25 she had to be discharged for systematic thieving of school rice. This was a great disappointment, as we had been counting on her as an assistant teacher when the woman's school should open. We still had an old grandmother to sleep in the school, and for chaperon. One great good that came of this series of losses in the school workers was that by my more constant presence in the school I attained a closer intimacy with the girls than would have been possible otherwise. Also, I was led to intrust the larger girls with certain responsibilities that have been helpful in their development. They now have the oversight of the cooking, housekeeping, gardening, and at times, in the absence of the Chinese teacher, they assist by teaching the younger girls. All this tends to show them what they can already do, and is awakening in them new ideals for the future. I have greatly enjoyed watch-

ing this growth, and it is also a pleasure to see their own delight as they realize something of the progress they make step by step. Now I can consult directly with the girls when necessary, and with considerable satisfaction. Not until June 2 was Lau Yung able to return to her teaching, and then only for one hour each day. She gained gradually in strength, and by the close of school, July 17, was able to teach half a day. One of the school girls was married to a young man in the training school after school closed. She re-entered school at the opening of the following term and has attended ever since. The fall term opened Oct. 5, but ten of the girls entered a week earlier to be here for the communion. The school was still in session at the close of the year. Twenty-five pupils have attended during the year. The largest number present at one time was twenty-two.

##### INTERRUPTION IN THE SCHOOL WORK.

One notable incident of the fall term was on Oct. 23, when Mr. and Mrs. Leung became the happy possessors of a son, who is welcomed by the girls as well as by the foreigners. The girls consider it a privilege to have charge of him if he wakes while his mother is teaching. Another interruption in the help was that the school grandmother had to stay at home to look after her pumelo orchard. She is a very nice woman and eager to learn to read, but her executive ability in the line of manual labor is not a shining virtue, so we did not miss her for her work's sake. However, with all the changes we had seen during the year, we were not longing for the privilege of "breaking in" a new "grandma." We did not have to do so. One was at hand already accustomed to the ways of the

foreigner. Sz So, who has proven herself invaluable to Mrs. Robb in the six years of her sojourn in China, in helping with the children, was here, and without her full amount of work, was glad of a little more, for which she received her rice with the girls. We had begun, in our minds, to cast about for another to take her place on Mrs. Robb's return, but Mrs. Robb generously allowed Sz So to sleep with the girls, and this obviated the necessity of the dreaded "breaking in" of a new one. One more interruption in the school work, and I will go on to something more cheerful. An injury to my back some time ago was responsible for getting me into the clutches of the medical staff, who at last ordered me to bed on Nov. 19, where I still remained much of each day at the close of the year. Although confined largely to my room, my general health was excellent, so I was allowed to have the Chinese helpers report daily, and to have such oversight of the work as was possible at that distance, also to have such classes as I could arrange for occasionally in my room. My sister has had charge of the finances of the schools for the year, and has assisted me greatly in their management.

#### A WOMAN'S SCHOOL.

As in previous years Lau Yung taught such women as could attend with some regularity in a day school of two months after the close of the girls' school, beginning on July 20 and closing the third week of September. This was held in the girls' school building. The woman's school opened in the new building on Oct. 5, with a week of special meetings in which the new missionaries furnished material for one meeting each day, and assisted the leader of the prayer meeting for the evening of the same day in her preparation. Four meetings were held each day. Eight boarding pupils, sixteen

who lived near, and eleven school girls attended all the meetings. A good number of others came to part of the meetings. The following week the regular school work began. Seven women entered as regular pupils, and were here the full term. Five others came as day pupils for part of each day. Others came occasionally. Mrs. Leung now divides her time between the two schools. My sister teaches a class in each. Mr. Leung continues teaching the girls to write Chinese characters. I taught in the morning in the woman's school, and in the afternoon in the girls' school until laid aside. Mrs. Leung lost a few weeks in October and November, but has been on duty since. The woman who does the buying for the two schools, Lei Taai So, can read fairly well in the Bible, and has been very useful during these interruptions in helping teach those who know still less than she. The work with the women has been no less interesting than that among the girls, and though only in its beginning, is no less promising. The building has been such a satisfaction in furnishing an ever-ready place to receive and shelter women at any time of day or night. The women and their little children—almost all have one or more children—seem happy and contented, and all are learning. Both schools have done something toward their support by gardening. The women carry mud, brick and sand, or work at anything they can get to do for their "rice." Mrs. Leung has taught the class of Church members on Thursdays and Sabbaths, and when she was absent Taai So substituted for her. Mrs. Wright gave those who can read a course in the Old Testament. I had the class of candidates and inquirers. My sister will report her classes of Thursdays and Sabbaths of the school girls. A weekly prayer meeting has been carried



on throughout the year. We have much to be thankful for in the past year. God has worked out His own plan, and we know it was a good one. It is with great satisfaction that we look forward to the work of the coming year, as those who have been here but little over a year are planning to assist Mrs. Wright in the management of this same work.

#### INSPIRATION TO SERVICE.

When we look into these dark faces and think of the darker minds and hearts behind them—the results of generations of darkness—we might almost despair, could we not look beyond and see the vision of the “great multitude which no man can number, of all nations and kindreds and people, and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands,” then look back at these and say to ourselves, “*These* are they.” We may think a little further and see in these women and girls, the mothers of many who will yet help to swell that great unnumbered multitude who have washed their robes and made them white in the blood of the Lamb. With this vision before us, we take courage and go forward. At the same time we are constrained to say, “Who is sufficient for these things?”

We need wisdom and faith, and patience and grace. We need the winsomeness of Christ Himself, that we may be a help to them to become all that they were meant to be. Pray that we may be so enabled.

KATE W. MCBURNEY.

REPORT OF DR. JEAN MCBURNEY.—During the year the greater part of my time has been taken up in hospital and dispensary work.

#### OUTSIDE WORK.

There being fewer of us in this work during part of the year, it was impossible for us to do as much outside work as we

would like to have done. We were called several times to visit patients some ten or more miles in the country, and at these places we found not only the patient who had sent for us, but a number of others, who, knowing of our coming, were waiting to receive treatment. Sometimes these patients, finding they have been benefited, are persuaded to come to the hospital, where they not only receive physical help, but are given an opportunity to hear the gospel of salvation. We have had to refuse several calls from distant places because we could not leave the work here. A few one-day itinerating trips were made early in the year, but after Dr. Wright left for the homeland we were unable to continue this work. .

#### BIBLE STUDY CLASSES.

The children's class in Bible study has met regularly twice a week, with few exceptions. .

During the year it has had an enrollment of thirty-three and an average attendance of thirteen. One of our Christian women assists in this work and conducted the class during my absence in the summer. Several of the class are members of the Church. Most of the others are believers and several wish to apply for baptism. During part of the year I have had a class each Sabbath, especially for those who wish to apply for baptism, but open to all who wish to attend. This class had sixteen enrolled and an average attendance of nine.

During the school year I taught a class daily in the girls' school, and one in the women's school, since it opened in October.

JEAN G. MCBURNEY.

#### STATISTICS.

##### HOSPITAL AND DISPENSARY.

	Women and		
	Men.	Children	Total.
Hospital patients. .	53	37	90

Dispensary patients	473	708	1181
Treatments . . . . .	3196	5296	8492
Surgical operations	27	49	76
Out calls . . . . .	16	147	163
Fees received (Mexican money)			\$75.60
Money expended			\$335.67

**ITINERARY.**

Number of trips . . . . .	13
Number of patients . . . . .	685

K. MCBURNEY,  
 JEAN MCBURNEY,  
 J. M. WRIGHT.

**China.**—The publication of this letter from Rev. W. M. Robb, of Tak Hing Chau, dated April 6, 1909, has been delayed by news of special importance from Syria:

On March 27 the Drs. McBurney set sail from Hong Kong and should be in the home land long before this reaches you. Their vessel was crowded with passengers, some of them very illustrious, so far as earthly titles go. We hope that the sojourn of these workers in their native land will be for their own reinvigoration, and for the awakening of greater interest in this field, where the work is so great and large, and the opportunity correspondingly so.

Opportunity, it would seem, often beckons in the very face of opposition. The devil is not so careless of the interests of his kingdom as to make no resistance when his territory is invaded, and the fact that he is making such determined effort here, seems to teach anew that he will not tolerate "open doors" if he can help it, but so far they are still "open."

Work has been opened up at Tung On to the southeast of the Mission, and at Sha Pong, to the north. One of the boys from the training class has been stationed at the former place and two are at the latter. A good deal of feeling has been stirred up against the workers at

Sha Pong, and the offense is the stone over which men so often stumble, the doctrine of Christ. The opposition has taken the form of a boycott, at which the Chinese are very adept, as was evidenced in a certain disagreement with Japan a few months ago over a steamship affair. In this case at Sha Pong, the merchants banded together and refused to sell the boys anything to eat. A son of one of our members there, Obadiah-like, sees to it that they do not starve. It is only fair to say, however, that these prophets are neither hiding in a cave, nor afraid to bear testimony. The opposition also makes threats against those who go to listen to the doctrine, but we do not anticipate any violence against any one, as the official of this district has issued a proclamation giving legal standing and protection to the chapel. However, this may not prevent a good deal of hardship being worked secretly against those immediately concerned.

A chapel has been purchased at Ma Hui also, about ten miles northeast of Tak Hing, and the bargain has finally been completed by slow and tortuous stages, such as is befitting good Chinese custom. The deed is now ready to be stamped, and it is probable that there will not be much further delay.

Litigation in regard to the properties purchased at Do Sing and at Lin Tan some two years ago, is not yet at an end, though in regard to the former place there is good promise of the deed being stamped at an early date. This may open the way for negotiations for other property where dwelling houses can be erected. In regard to the property at Lin Tan, it is impossible to say what the outcome will be.

Most of the members throughout the Church will remember to have read about the old grandmother, who was the first in

Tak Hing to profess her faith in the Saviour. The first fruits are always precious, but also "precious in the sight of the Lord is the death of His saints." Tse A Poh fell asleep on March 27, at the age of eighty-two years, and for seven years or more a believer in Jesus. For some time she has been very frail, but was nearly always in her place in the sanctuary for at least one of the services every Sabbath. This meant a walk of about half a mile.

The funeral service on Monday was conducted in a very simple manner by Rev. A. I. Robb. The element of respect for the aged, always prominent in China, was not lacking on this occasion, for most of the members of the Church, who were within bounds, were present to pay their tribute of respect to the memory of their departed friend. A great crowd of merely curious were present also. Two banners were exhibited bearing inscriptions in large letters, one to the effect that the deceased had formerly walked the "heavenly road," and the other that her pilgrimage was ended and her soul at rest in heaven. This was not display, so much as a tribute to the faith of the departed and a testimony as to the final destiny of all who by faith walk the heavenly road.


This was our first opportunity to witness at close range some of the more striking features of an oriental funeral. There was the weird music, to the strains of which the "mourners went about the streets." There was bitter wailing, also weird, but without the element of sorrow as we understand it. It is probable that the mourners were hired for the occasion. In the absence of tears, noise is a proper substitute. "They call for the mourning women that they may come, and send for cunning women that they may come; that they may make haste and take up a wail-

ing." The wailing is pitiful in the extreme to the ear, but every one knows it is manufactured for the occasion.

As I write, the hills are covered with people who are busily and devotedly engaged in paying their yearly respects to the spirits of their departed ancestors. It is an interesting spectacle, were it not for the sad reflection that their reverence is directed to a wrong object. They worship they know not what. We know what we worship.

We have had a very fine winter. So little of the disagreeable and so much of the pleasant it has contained. The past month has been unusually cool for the time of year.

The members of the Mission are looking forward with a good deal of expectancy to the coming of Rev. Herbert Morton and family, who are en route from India to America, and who expect to stop at Tak Hing for a week's visit. Mr. Morton has been on the field for several years, and is known to many of your readers, both as a student and professor in Geneva.

 A personal letter from Rev. E. C. Mitchell, dated May 1, furnishes an item or two not written for publication, but too good to throw away:

Early yesterday morning, Revs. A. I. and W. M. Robb and myself returned from a trip over South to Che Tsai and Ko Che. We started Monday afternoon, took two days to walk over, stayed with the people there two nights and one day and returned Thursday, but did not get home till about 2 o'clock Friday morning. This is the first time that I have been over in that neighborhood, and the first time that any of us have been in Ko Che. Mr. A. I. Robb went for the purpose of getting more information about the ownership of the property there to send to the American Consul,



and also to the Chinese official. It is a pretty badly mixed up affair, and I don't know how it will come out. The Christians at Che Tsai and Ko Che have had a good many hardships to endure this year. They lost their rice crops last summer, and then the persecutions began in the fall, and their neighbors have been trying to take their land away from them. They are pretty hard up now, but their faith in their Redeemer is as strong as ever. It is a long trip over there across the mountains, and a very wearisome one, but it is worth going there just to see how these people are holding out against their persecutors. Mr. Robb said to one of the men who has always been rather reticent about expressing his feelings, "You have had a hard year of it, and a good many hardships to endure, haven't you?" And the man replied, "Yes, but we have been happier this year than ever before." It is a common thing out here among a certain class of foreigners to hear it said that the Chinese become Christians merely for what they can get out of it. A visit to these people proves the falsity of this statement.

We saw nothing of the persecutors. They kept quiet while we were there. A good many strangers came into the ancestral temple, where we put up, to see us. We had a meeting each evening, and several people had the opportunity of hearing the gospel. The Christians in those villages are letting their light shine, notwithstanding the difficulties it brings them into. It would be an uplift to any Christian at home to be able to visit these people and see the way they are holding out against the trials that they are called upon to meet.

Our spring communion is Sabbath after next. I have no idea of course how many will come out and unite with the

Church on that occasion, but we are looking for a number.

The health of the Mission is very good at present.



A letter from Mr. W. M. Robb, dated May 21, 1909, and written from Cheung Chow, Hong Kong, covers items of peculiar interest:

On Sabbath, the 9th of May, the dying love of our Lord was celebrated in the observance of the Lord's Supper at Tak Hing. A goodly number of people had the opportunity at this time of coming into His garden and partaking of His feast of love. There was an accession of six new members, two women and four men. One of the women is the wife of the young man who was married about one year ago. Theirs was the second Christian wedding at this place. Now, after one year in a Christian home she came forward and was admitted to baptism. The other woman is one who lives in Tak Hing also, and who has been in the women's school since the opening, I believe. She did not attend services much before coming to the school, but during these months of study she has learned of the unsearchable riches of Christ, and desired to confess Him as her personal Saviour. She is one of no little promise, being much brighter than the average Chinese woman.

One of the men who was baptized holds some official position among the soldiers at Tak Hing, and is considerably above the ordinary person in intelligence. He seems very earnest and sincere and promises to be a very helpful worker. So far as we know, he seems to have been influenced toward Christianity by one of our members who served for a few months as a soldier and in the meantime was a good soldier of the cross in doing missionary work. An-

other was a boy of twelve or fourteen years, who is in the boys' school. His mother is a widow, and already a member of the Church.

The remaining two men are from the persecuted clan at Ko Che. You remember last fall, the first man of this clan who professed the name of Jesus, was beaten until insensible because his clan were not pleased to have Christianity enter their midst, and took the plan of persecution to keep it out. At each communion since then there have been some from this clan baptized and received into full membership of the Church. The "plan" was evidently the evil one's, but he seems to have overreached himself this time, as he so often does. It shows, too, the power of the Lord Jesus, when His Spirit enters the heart, for these people have come out right in the face of persecution and accepted the One who has promised a reward to those who suffer for His name's sake. Revs. A. I. Robb, E. C. Mitchell and W. M. Robb visited these people at Che Tsai and Ko Che in their homes not long ago, and received a royal Christian welcome, and one that was much appreciated, after having traveled many miles through village after village, where the people were not favorable to the doctrine. They found the people in very needy circumstances. The floods washed out their rice crops last year, and did a great deal of damage to the fields, so the time they might have spent working at something else to gain a livelihood, had to be spent in fixing up the fields for another crop.

Not to have enough to eat, and that little of very poor quality, seems hard enough, but to be discriminated against because they were Christians, and not to be allowed to share in the common lot of others, made their trials all the harder. The London Mission Society of

Hong Kong made investigation of several needy fields where the rice crop had been taken away, and sent rice to be distributed at a very low cost price. The people in the region where our persecuted folk are, were found needy, and rice was sent to that section. But the ones who have been persecuting the Christians managed by their crooked devices to get the affair in their own hands, and so the Christians, whom the rice was supposed to benefit first of all, got none. It must have been a very real trial to them, but their words were not of complaint. When our people returned from their visit, a special contribution of rice was sent to the Christians to relieve their immediate wants, until the next rice harvest. In all their trials the people are showing such a spirit of both fortitude and forbearance! Surely they will be greatly blessed!

The week before our communion we enjoyed a very pleasant visit from Prof. and Mrs. Morton and two children from India, on furlough en route for Seattle. In company with them was an English lady, Miss Plumb, who has the distinction of having labored in India twenty-six years. It helped us not a little to meet these Christian friends and hear their stories of the work which is so dear to them.

We are anxious to hear directly from our fellow workers in Syria. The Hong Kong paper a week ago contained some very disquieting news concerning the missionaries at Mersina, but we are hoping the report has been greatly exaggerated. We are trusting that amid all the unrest and turmoil, the guardian arm of our Heavenly Father has been about His people, and that no harm has come to them.



**Latakia.**—Writing at Alexandretta,

Syria, May 25, Miss Zada Patton says:

Perhaps some of the Latakia friends have written that I came up to help Mr. and Mrs. Kennedy in order to let Miss Metheny off. She is worn out and must get away or she will be down, as she was last summer. They have been at relief work for a month or more, and after we had rested after our week of it, Miss Wylie and I thought that I might go to their help. We heard to-day that at Mersina also they are still very busy, and I am sure are very tired.

Besides giving out funds and foods, Mr. and Mrs. Kennedy have twenty women and forty-five children or more in the school building. You have no doubt heard about them; but I will say that with the exception of three or four, these women are widows, their husbands and most of the older sons having been killed. At present I am looking after the provisions for these. One of Mrs. Kennedy's Bible women helps me, and another is teaching them needlework. They gather together two hours every morning and afternoon for that, and another Bible woman reads and talks with

them during the time. At the same time the one who helps with the provisions takes charge of the children, teaching them Psalms and Bible verses.

May 27—Miss Metheny left the 25th for Latakia, to be with Miss Wylie. We are well here, but I am afraid that if the work continues it will be too much for Mr. and Mrs. Kennedy. They are both very tired, and are not able to sleep very much at nights. As for myself, I am very well and am sleeping well, and have not suffered any from the heat. Of course, we have to stay indoors during the middle of the day.

The poverty about us is fearful. More needy ones come every day. Only this morning a man came from Osmania—that is twelve hours away—carrying an eight or nine months' old baby. The mother was killed. They both looked as though they were starving, so we took them in.

P. S.—I just want to say you can never know how much good it did us at Latakia the day Dr. Balph got your cable. We forgot for a little that we were tired.



If a juster scale of values in heroism were prevalent among us, the deaths of the two missionaries at Adana, Turkey, would not pass with so little mention. They were killed "in the line of duty," as naval reports run, but only because the line of their duty, as they conceived it, covered every demand of Christian self-sacrifice. - - - It was a death as glorious in spirit as General Gordon's, giving up life to save the feeble and friendless, and we may be sure that the recording angel will not be misled by the absence of newspaper glorification.—*From the New York Nation, Editorial Note.*



Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best not in mere fighting, but in standing for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck and starvation and defeat—all those things ten times worse than fighting—ask old soldiers, I say; and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's magic—the meekest of men and the bravest, too.—*Kingsley.*



## MONOGRAPHS.

### GRADUATING CLASS AT LATAKIA.

On April 2 the class of five boys who finished the prescribed course of study in our school this year had their commencement exercises and received their diplomas. This has been a very interesting one, and all the members of it are professed Christians. They are: Israel Khouri, Towfik Awad, Sadik Asaad, Mishell Midni, Yusef Tarah. Four of them have taken English with their other studies, and three of the four remain until summer vacation for a little further instruction in English.

Commencement day is the great day of the year, not only for the graduates, but for all the boys, and I hardly know whether they enjoy most the great day itself or the anticipation and preparation for it. The exercises, consisting of orations, dialogues and songs were part in English and part in Arabic. We have been able to do more work in English the last two years, because of the help of Mr. and Mrs. McFarland and Mr. Edgar, each of whom has taught an English class. For help with the singing we are indebted to Mrs. Balph, who has kindly given the older boys a lesson twice a week. At the close of the boys' performances Mr. Stewart made the address to the graduates, after which the diplomas were given them.

The boys were more than usually impressed by Mr. Stewart's words to them, partly because of the personal form which they took and partly because he, who has been their pastor, who baptized some of them, and who admitted all of them into Church membership, was so soon to leave for a sojourn in America.

We took the advantage of the presence

of a photographer in town to have a photograph taken of the teachers in the boys' school, and the graduating class, and it may be of interest to the friends at home to know something of those who are in the picture.

The three who are seated are teachers. The one in the center is Najib Haddad, our oldest worker, now in the boys' school. He was just beginning work the year I came to Syria, and has been connected with the school all these years. He is a good teacher of Arabic, and this senior class have been under his teaching the last two years of their student course. He comes of a Protestant family, and his mother, a good woman, was Bible reader for several years, until the time of her death. He is married and has three children.

To his left (the right of the picture) is Gebra Gurgi, who has also been teacher in this school a number of years. He belonged to a Greek church family of Latakia, and when he united with us, he stood alone, with no relative in sympathy with his religious profession until he married one of Yacob Juraidiny's daughters, and he is finding, as many before him, that a good wife is indeed "from the Lord."

The young man sitting at the left of the picture is Khalib Awad. He is a graduate of this school and taught acceptably for three years. Last fall, desiring some further education, he went to the college in Beirut, but while there he was so troubled with violent headaches that he was obliged to quit study for a time. We still count him one of us, and hope to have him in service again. Khalib and his brother Towfik—one of the pres-

ent graduating class—who stands beside him, are grandsons of Iesa Hourani, who was so many years a worker in the Mission field. They both give great promise of being worthy descendants of such an ancestor.

The second young man standing (at the left in the picture) is Edward Fattal. He is the youngest son of Francis Fattal, who was for years Dr. Balph's assistant, and whose brother, Sadik Fattal, the present pharmacist, is known to some of the friends in America. Edward is a graduate of our school in Mersina, and this is his first year as teacher.

Farah is the oldest son of one of our brethren in Gunaimia. We have good hope that he will become a permanent worker.

The tall boy standing in the center is Israel Khouri. He is from the village of Bizzak, a day's journey to the south of Latakia. His parents are Greek Church people. He is likely soon to follow his three brothers, who have gone to America, as that is his great desire.

The next is Mishell Midni, from Suadia. He received the first part of his education there, and he and his brother united with the Church under Rev. J. B.



TEACHERS AND GRADUATING CLASS, BOYS' SCHOOL, LATAKIA, 1909.

Next to him stands Farah Estur, a graduate of this school last year; he, too, is serving us this year as teacher. He boards in the school, and is my assistant in caring for the boys out of class hours.

Dodds' ministrations in Suadia. He has been with us here for two years. We trust he will prove a worker for the Mission.

Beside him stands Yusef Farah. He

also is a son of one of our Gunaimia members, and has been judged worthy to be appointed teacher of the school in his own village.

The last boy at the right of the picture is Sadik Asaad. He is the son of Antonius Asaad, who has been long one of our workers, and is at present our evangelist in Suadia.

As our boys leave us from year to year we cannot but wonder what their future will be and how much of the prosperity of the Church in Syria may depend upon them. We have tried to set their feet in the right way and to give them what training was possible, seeking the blessing of the Lord on our efforts. Will the Church at home join in our prayers for these young men, especially that some of them may be chosen of the Lord to carry on His own work in Syria, as no foreign missionary can do.

MAGGIE B. EDGAR.

### MR. STEWART'S ADDRESS TO THE CLASS.

MY YOUNG FRIENDS: From small beginnings, with progress sometimes slow and difficult, you have climbed the hill of knowledge. Although still far from perfection, you have reached to-day an important crisis in your lives, in that you have honorably finished the course of study in this school and are adjudged worthy to receive your diplomas.

Each of you has a right to say, "By the grace of God, I am what I am."

You have perhaps read the book called "Stories of Great Men," and also Heb. 11, on heroes of faith. I wish to compare the members of this graduating class with those heroes of faith and achievement, emphasizing the meaning that lies in each name. Let us call the roll of names:

1. *Israel* reminds us of a twin brother

of ancient time, beloved of his mother, but ambitious, deceitful, worldly, until the Lord met him and wrestled with and humbled him. In the strength of his faith he was enabled to cry out, "I will not let Thee go, except Thou bless me." Thereupon he received a new name, Israel, *i. e.*, a Prince with God, for, saith the Lord, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men and hast prevailed." You all have need of divine help in your life's work. You have been wrestling with God in your daily tasks, refusing to let Him go until He has blessed you, and He has blessed and is willing that each of you be hereafter known as a prince with God. Go, continue to believe and pray and labor, and through divine grace you shall conquer. The lesson to be learned from this old hero, Israel, is the power of divine grace to make all things new.

2. The second name, *Towfik*, meaning successful, though not found in the Bible, reminds me that God is the source of all success. The blessing of the Lord makes rich and adds no sorrow. The open secret of success is "Seek ye first the Kingdom of God," and then all other things shall be added. The privileges you have enjoyed in this school are the lot of but few in this land, if we consider the oversight and teaching and studies and surroundings; but not every graduate succeeds in life. It is Christian education and training and the blessing of God that makes success. Therefore, be strong in the Lord and in the power of His might. Commit your way to God, trust also in Him, and He shall bring it to pass.

3. Another name, Sadik, meaning truthful, reminds us of one of the chief Christian graces—truthfulness. Satan is the father of lies and deceit. He de-



ceived our first parents, and often tries to deceive us. He tells us, "No matter about the heart if the outward life is correct; no matter about the old friends when they become poor and unprofitable to us." That we are not bound to keep our vows and promises when they seem to hinder our worldly success; that the command of God to speak the truth in love and to keep His day holy, must yield to the necessities of society and trade and office. But sincerity, truthfulness, is the basis of trust. Unless you prove yourselves true men and worthy of trust and confidence, you have no right to expect success. Therefore be true to your early teachings and your professed principles, to your school, your benefactors, and above all, to your divine Master.

4. The next name is Mishell, *i. e.*, Michael, one who is like God. Such was Enoch, who walked with God. Such is Michael, the archangel, who is doubtless one of those who always behold the face of our heavenly Father. I thank God that you have all done well in your studies, and are worthy of your diplomas, but more because you have all chosen that good part that shall never be taken away from you. The world mocks at the pious man, but Satan trembles when he sees the man of God upon his knees. And our Saviour declares, "Blessed are the pure in heart, for they shall see God." Those that fear their God shall do exploits. To be like God is the secret of true blessedness.

One name remains, Yusef, Joseph, and this reminds us that you have but just begun to learn and know, and that much more is to be added. A certain philosopher said that after all his efforts and attainments, he seemed to himself like a little child standing on the seashore picking up a few grains of sand from among millions. And Paul said, Brethren, I

count not myself to have apprehended or that I am already perfect, but I strive toward the mark for the prize. Yusef means, God will add, *i. e.*, more knowledge, more power, more holiness, more grace, more success. Aim at perfection. Be ye therefore perfect as your Father in heaven is perfect. Israel blessed Joseph and said, "Joseph is a fruitful bough, even a fruitful bough by a wall, whose branches run over the wall." From "the God of thy father, who shall help thee, and from the Almighty who shall bless thee with blessings of heaven above and blessings of the deep that lieth under"—all these blessings shall be on the head of Joseph, and on the heads of his brethren or companions if they will continue instant in prayer as Israel, seek success from God, speak the truth in love, seek to be like God, and be faithful and chaste as Joseph, the son of Rachel.

You have spent years among us, and we have come to regard you as our children. You go out into life's work and temptations, but you go not alone, nor at your own charges. "He will never leave nor forsake you." Be faithful unto the death and He will give you a crown of life and glory that shall never fade away.

### REQUEST FOR BOYS' BOARDING SCHOOL.

TAK HING, Feb. 1, 1909.

*To the Board of Foreign Missions:*

DEAR FATHERS AND BRETHREN—

More than a year ago the Mission treasurer received a sum of money contributed for "the education of boys in China." In January, 1908, the Mission decided to use this money in conducting a boarding department, as an experiment, in connection with the boys' school.

A native house was rented, slightly repaired and furnished at an expenditure of \$20. Eleven boys were received as

boarding pupils. Each boy brought his own bedding, looked after his own bed and washing. Four of the boys were entirely supported by missionaries and a Sabbath school class in America. The rest were each required to pay \$1 a month in addition to the regular tuition.

Averaging the attendance for the year, we may say that there were nine boys in the boarding department for the nine months.

The total expenses for the nine months, including the initial expense of \$20, was \$251.22.

Of this amount the boys paid \$58.90.

Friends supporting four boys paid \$64.10.

Out of the special fund for educating boys was paid the balance, \$128.22.

The above amounts are in Mexican currency. In U. S. currency the value would be about one-half.

We consider the boarding department a success, and desire to make it permanent for three principal reasons:

**First—It secures more constant attendance on school work.**

While Chinese parents very much desire to have their boys educated, they do not realize the importance of faithful attendance and they allow very trifling matters to keep their boys from school for days at a time. The day pupils have attractions in the town and interests in the home which they often make an excuse for staying away from school. The boys in the boarding department have neither the home interests nor the attractions in the town to keep them from their studies, consequently they are more diligent in their work and produce better results.

**Second—A boarding department brings the pupils more constantly under Christian influences.**

The day pupils while in school are under Christian influences, but when they

return to their homes in the evening exactly opposite influences surround them, and much of the good impressions received during the day are counteracted by bad impressions received during the night. The boarding pupils are under the eye of the Christian teachers both day and night; they are constantly in a Christian atmosphere and therefore good impressions are bound to become more permanent.

**Third—A boarding school will make it possible for Christian parents to send their boys to a Christian school.**

This last reason we consider to be most important.

A day school will be available only to Christian parents living in the vicinity of the Mission. The majority, fully two-thirds, of our native Christians, live fifteen or more miles from the Mission. They want to send their boys to our school. It will be impossible for them to do so if we do not have a boarding department. If they cannot send their boys to our school they will send them to the Government schools, where the surroundings are heathenish, the influences ungodly and the teaching very superficial.

The entire support for seven boys has already been secured. We feel confident that if it becomes generally known that we have a boarding school for boys and that it takes only \$15 gold to furnish books, lodging and rice for one boy for a school year, there will be many friends in the homeland who will want to put a boy through school.

We ask the Board to grant us permission to conduct a boarding department in connection with the boys' school.

JULIUS A. KEMPF.

At the annual meeting of the Mission, held Feb. 23, 1909, the following action was taken:

*“Resolved, That the Mission Board be*

requested to make the boarding department of the boys' school permanent."

IDA M. SCOTT,  
*Cor. Sec'y.*

### CONCERTED PRAYER AND EFFORT.

Fifty men's missionary conventions in six months, culminating in a National Missionary Congress in April, 1910, is the programme now being arranged by the Laymen's Missionary Movement. It is the most extensive educational effort undertaken by combined Christianity in modern times. That the campaign is on a thoroughly co-operative basis, is indicated by the action of the Sixteenth Annual Conference of Foreign Mission Boards in the United States and Canada, held in New York, Jan. 13 and 14, 1909, in the following terms:

"Recognizing the Providential leadings which have brought the Laymen's Missionary Movement into being, and recognizing the wholesomeness of its development since the Movement first received the approval of this Conference, and appreciating especially the policy of close co-operation with the boards which this movement has followed in its most successful campaigns both in the South and in Canada, it is

*Resolved, first,* That the Conference reaffirm its faith in the Laymen's Missionary Movement as one of the most efficient agencies for realizing the great missionary aims and ideals of this Conference.

*Second,* That we recognize that the times are ripe for a national campaign in the United States, which shall be interdenominational in character, and which shall be conducted by the Laymen's Missionary Movement in some fifty or more cities, and we hereby pledge the active co-operation of the boards and societies in such a campaign."

The spiritual power and enduring results of this national missionary campaign must depend primarily on the degree to which people of faith in all parts of the world claim the fullness of God's blessing upon this effort to extend His Kingdom. The opportunity constitutes an imperative call to prayer. This campaign should mark a new epoch in the history of Christianity.

Canada has already adopted a National Missionary programme, looking toward the adequate extension of her aggressive efforts at home, and to the fourfold multiplication of her missionary force and offerings in behalf of the non-Christian world. A number of the largest denominations in the United States have adopted policies during the past two years, calling for the doubling, trebling or quadrupling of their entire foreign missionary operations. Men are being powerfully moved in many parts of the Church to give themselves and their possessions as never before to the work of redeeming the whole race. For the first time since the apostolic age, there are multiplying indications that the Church as a whole is about to undertake seriously her task of preaching the gospel to the whole world.

Prayer is always the primary condition of obtaining spiritual results. The present widespread missionary awakening is the fruit of prayer. "Therefore pray" was the one specific direction given by our Lord to His disciples in view of the white harvest field and the lack of laborers. The greatest evidences of answered prayer in the history of the Church have been in connection with aggressive efforts to carry out the Great Commission. It was in an atmosphere of prayer that the Laymen's Missionary Movement had its origin. Its results thus far cannot be accounted for apart from the abundant blessing of God upon the effort to enlist the Church in her



primary task of evangelizing the world.

The coming national missionary campaign constitutes a loud call for concerted prayer. The Churches at home need a new baptism of power. Only thus can they become "the light of the world." They need to be saved from materialism, from commercialism, from rationalism, from formality, from selfishness and narrowness, and from indifference to the will of God. Thus will they become in very truth "the salt of the earth."

Among the special objects of prayer in connection with this campaign, perhaps the following are the most important:

1. That the missionary boards and their secretaries may be directed into the best use of this unprecedented opportunity.

2. For the Laymen's Missionary Movement, both interdenominational and denominational, and their secretaries, that they may be led in giving general direction to the united campaign.

3. For the six summer conferences, where many hundreds of laymen, missionaries and pastors will confer together concerning their personal preparation as missionary advocates.

4. For the city co-operating committees of the Laymen's Missionary Movement who will have the responsibility of arranging for fifty or more men's missionary conventions to be held in the leading centers of the United States.

5. That suitable laborers for the fields may be raised up as rapidly as the various missionary boards are able to send them out.

6. For pastors and Church officers throughout the nation, that they may seize this opportunity of enlisting their congregations in prayer and worthy effort to make Christ known throughout the world.

7. That in connection with this co-operative prayer and effort on the part of all the churches there may come into the

Christian life of the nation such spiritual vitality and energy as have never before been experienced.

J. CAMPBELL WHITE,  
General Secretary of Laymen's Missionary Movement.

## A NATIONAL MISSIONARY CAMPAIGN.

OCTOBER, 1909, TO APRIL, 1910.

A campaign of education, on a national scale, is being planned by the Laymen's Missionary Movement. The plan has the endorsement of the organized foreign missionary agencies of America, and will have their active co-operation. A similar plan has been used in Canada during the past winter, culminating in a Canadian National Missionary Congress, attended by over four thousand commissioners, representing all Protestant churches of the Dominion. The movement has aroused the Christian men of Canada to an appreciation of the power and possibilities of combined and co-operating Christianity, to a degree not hitherto witnessed in our generation.

The plan in America involves the holding of men's missionary conventions in about fifty of the most important centers in the United States, from the Atlantic to the Pacific. It is expected that out from these fifty main centers, deputations of speakers will be sent to a great many other cities to assist them in conducting special meetings. And a further plan is hereafter recommended, by which any city or community in the nation may share actively in the benefits of this general awakening. The culminating feature of the campaign will be a National Missionary Congress, at which 5,000 or more of the most representative Christian men of America will meet in April, 1910.

President Taft has expressed cordial sympathy with the purposes of the move-

ment. He will give the opening address of the convention to be held at Washington.

**THE METHOD OF ORGANIZATION IN A CITY.**

There should be a co-operating committee of the Laymen's Missionary Movement in every city, consisting of two or three laymen of each denomination. The utmost care should be taken to choose thoroughly representative men, and men who will work. This committee should elect, preferably by ballot, its own chairman, vice-chairman, secretary and treasurer. These officers, together with three other members appointed by them, should constitute an executive committee. It is of primary importance that the hearty co-operation of the ministers of the city be secured from the outset.

1. The first work of this co-operating committee will be to secure the appointment in every congregation of a missionary committee of at least three men to co-operate with them. In some cases, such committees already exist, but in the great majority of instances, they will need to be appointed. The co-operating committee should secure on the part of all the members of these congregational committees the reading of a packet of some twenty missionary pamphlets and a book, furnished postpaid for \$1 by the Laymen's Missionary Movement, in order that they themselves may be better informed, and also that they may select from these the pamphlets most suitable for circulation to the men of their own respective congregations. These congregational committees should also study carefully all the pamphlet literature recommended by their own respective mission boards, for use in a similar manner.

2. The co-operating committee should collect and tabulate the following facts, by denominations, concerning the

churches of the city, and its tributary suburbs:

a. Number of communicants.

b. Amount contributed for congregational expenses of all kinds.

c. Amount contributed for missionary and benevolent objects in America.

d. Amount contributed to foreign Missions.

3. The following lines of work should also be undertaken by the co-operating committee:

a. Publicity, in both secular and religious press.

b. Finances, to cover cost of local administration, proportionate share of expenses of convention speakers, etc. At least half of the total expenses may be met by charging a registration fee of \$1, including reserved seat privileges, during the convention. The balance should be underwritten in advance, and no collections taken during the convention.

c. Agitation in the churches, through addresses and literature, so that all the members may be interested and enlisted.

d. Deputation work to cities and towns in the district, in addition to a large correspondence, to lead them to undertake a similar united campaign of education, and also to send delegates to the central conventions, that they may be better prepared for arousing their own communities.

4. In order that all of this work may be done thoroughly, it is desirable that each city co-operating committee, where conventions are to be held, employ a capable secretary, to give his whole time to the work for at least two months. The Laymen's Missionary Movement will co-operate in finding suitable men for these important positions.

5. As soon as a co-operating committee has been appointed and organized, the names and addresses of all members

should be forwarded to the Laymen's Missionary Movement, 1 Madison Ave., New York.

6. The co-operating committee should also send to the Laymen's Missionary Movement the names and addresses of all effective missionary speakers, that they may be more fully used in the general education of the Church on this subject.

#### THE PLAN RECOMMENDED.

No three-day convention, however effective, can reach the rank and file of the Church members of a large city. Nor is it desirable that the whole effort be conducted by outside speakers. In view of the highly satisfactory results obtained in a number of cities by a united and prolonged effort, on the part of local leaders, the following plan is recommended as combining features of proved effectiveness:

1. The period of special missionary education should continue through at least three weeks, during which one service each Sabbath should be devoted to the public education of the entire membership of the Church on its great missionary responsibility.

a. One of these Sabbath services should be conducted by the pastor.

b. On another Sabbath the discussion of the missionary problem by some clergyman other than the pastor has proved very valuable.

c. The use of laymen in the pulpit on at least one Sabbath is highly desirable.

d. If missionaries are available, they should be used as occasion may be found.

e. The midweek services during this period should be used in a way to contribute to the general educational and spiritual result.

f. At least one strong missionary pamphlet should be distributed to every family on each of the Sabbaths of the campaign.

g. Some time during this period of special education, the men of each congregation should spend an evening together considering the adoption of an adequate and worthy missionary policy for their congregation. If this can be done in a social way, preferably around the supper table, it will be found to possess many advantages.

h. Before the period of special education closes, there should be an organized personal canvass of every member of every Church for some worthy systematic offering to the missionary operations of his own Church. This canvass should be organized and conducted in each case by the congregational missionary committee. On about the fourth Sabbath of the campaign, a public meeting of the men of the city should be held, to hear a detailed report of progress, showing how many subscribers to missions have been enlisted, and their aggregate and average subscriptions, together with testimony from those engaged in the work concerning its educational and spiritual effects.

2. This united educational campaign in a city should be timed so that the convention conducted by the Laymen's Missionary Movement would come during the opening week, to impart impulse, inspiration, and the best financial methods to the leaders of all the churches.

3. Every city in America should have some of its leaders present at one of the fifty or more main centers at which conventions will be held, in order to get hold of the best plans for holding campaigns of missionary education in their own communities. These campaigns, conducted by local leaders, with such outside help as they can secure, should be timed to begin on the Sabbath following the nearest convention and should continue through at least three weeks,



as outlined above. The dates of the conventions will be published in ample time for making all preliminary arrangements.

4. There is need of more thorough study, on the part of missionary speakers generally, of the principles underlying the persuasive presentation of this subject. For this purpose summer conferences have been arranged, each to continue for three days, at the following places and dates: Hot Springs, Ark., Aug. 10-12; Monteagle, Tenn., Aug. 13-15; Montreat, N. C., Aug. 17-19; Winoona Lake, Ind., Sept. 1-3; Mt. Gretna, Pa. (near Harrisburg), Sept. 4-6; Silver Bay (on Lake George, N. Y.), Sept. 7-9.

At these conferences an aggregate of more than a thousand men will confer together, in preparation for the coming campaign. The conferences are open to all men, whether laymen, ministers or missionaries, who desire to become more effective missionary advocates.

5. No denomination can hope to enjoy the full possible benefit from this united campaign of education, unless it secures the interest and active co-operation of its ministers and influential laymen in their effort. Hundreds of men should be enlisted by each denomination to do active deputation work among their congregations, while this great national campaign is in progress.

6. The spiritual power and enduring results of this campaign must depend on the degree to which people of faith in all parts of the world claim the fullness of God's blessing upon this effort to ex-

tend His Kingdom. It is the most extensive educational project undertaken by combined Christianity in modern times. It constitutes an imperative call to prayer. It should mark a new epoch in the history of Christianity.

Official Action of the 16th Annual Conference of Foreign Mission Boards of the United States and Canada, held in New York, Jan. 13, 14, 1909.

"Recognizing the Providential leadings which have brought the Laymen's Missionary Movement into being, and recognizing the wholesomeness of its development since the Movement first received the approval of this conference, and appreciating especially the policy of close co-operation with the boards which this Movement has followed in its most successful campaigns both in the South and in Canada, it is

Resolved, first, That the Conference reaffirm its faith in the Laymen's Missionary Movement as one of the most efficient agencies for realizing the great missionary aims and ideals of this Conference.

Second, That we recognize that the times are ripe for a national campaign in the United States which shall be inter-denominational in character, and which shall be conducted by the Laymen's Missionary Movement in some fifty or more cities, and we hereby pledge the active co-operation of the boards and societies in such a campaign."



When the American Board of Foreign Missions was started, in the year 1810, and tried to get a charter from the Massachusetts State Legislature, one of the members got up and said, "We cannot afford to encourage an organization for the export of religion. We need all the religion we have got right here." And someone else rose and replied, "You are entirely mistaken. Religion is such a commodity that the more of it you give away, the more of it you have left."

## EDITORIAL NOTES.

The Synod of 1909 is over, and we think that everyone who was present will admit that it was, in many respects, a pleasant and profitable gathering. Rev. T. H. Acheson, D. D., was chosen Moderator and presided over the deliberations of the Court in such a way as to command respect. The declaratory reports were of a high order of excellence, and, when printed in the Minutes of Synod, should be carefully read. That on evangelistic work was so emphatic and suggestive as to call forth a good deal of discussion, and resulted in action that cannot fail, if carried out, to benefit the Church. The missions, home and foreign, claimed a fair share of attention. A popular meeting was held on Friday evening, May 28, at which there were excellent addresses on "The Church's Call to Mission Work, Emphasized by Christ in His Providences," Rev. T. M. Slater; "What increase of Laborers in Covenanter Missions do Present Conditions Demand," Rev. R. H. Martin; "The Responsibility of Our Young People for Missions," Rev. J. W. F. Carlisle; and "The Qualifications Requisite for the Missionary," Rev. A. A. Samson. Two of these addresses will be written out for publication in *OLIVE TREES*. And in Synod the people were urged to increased liberality that there may be no backward step, but a continuous advance both at home and abroad.

The question that occupied most of Synod's time and prolonged its sessions for more than a week was the charter of the National Reform Association. On this question there was a difference of opinion that drew out many earnest and impassioned speeches, but did not seem to break the bond of brotherly love that

marked the debate from the beginning to the close.

Synod adjourned Tuesday, June 1, 1909, at 10:30 p. m., to meet at Winona, Indiana, June 1, 1910, at 8 p. m.



Two ordained ministers are needed for the mission in China, men who are in good health, well-educated, thoroughly devoted to the evangelization of the world, and willing to endure hardness in the service of the Lord Christ. The field for whose cultivation the Covenanter Church has made itself responsible is said to be about fifty miles square, with an estimated population of nearly one million and a half. If the gospel is to be preached to this vast multitude, the converts carefully instructed in the great principles of Christian truth, and a native ministry trained for aggressive work, there should be an immediate increase of the missionary force. The laborers at present on the ground are unable to meet pressing demands on their time and energy. The need of the hour, combined with the success that has already attended their efforts, the open doors that invite their entrance, and the opposition of Chinese officials to any extension of the truth, seems to call for this small reinforcement.

By order of the Board,

R. M. SOMMERVILLE,

Cor. Sec'y.



Attention is once more directed to the call of the Foreign Mission Board for a young woman to Syria as teacher in the schools at Latakia. (See *OLIVE TREES* for March, page 71.)

The missionaries are persistent in urging that some one who believes in this

form of missionary work, should be appointed and on the ground with as little delay as possible. Those who have been engaged in teaching there for many years and consequently are in a position to give reliable testimony, will bear witness that the service required of them, while laborious, is attractive, and productive of encouraging results. Young women who would like to do something for the Saviour that will tell in the future as well as bear immediate fruit, should make haste to respond to this call. The only conditions are that the applicant should not be over thirty years of age, in good health, apt to teach and a member of the Reformed Presbyterian Church. For information as to salary, necessary credentials and other matters of detail, write to

R. M. SOMMERVILLE,

*Cor. Sec'y.*

Synod has recommended the following appropriations for missionary purposes during the current year:

Abroad—

Syrian Mission .....	\$17,500
Mission to China .....	5,000

At home—

Domestic Mission .....	\$12,000
Indian Mission .....	6,000
Southern Mission .....	5,000
Jewish Mission .....	2,500

Every dollar of the \$22,500 for the foreign fields and of the \$25,500 for the home field will be required for the efficient operation of these enterprises, and the Church can raise the whole amount without any difficulty, in addition to all other claims. The tithing of the net income of its membership would fill every treasury to overflowing, and the tithe is the Lord's.



REV. J. S. STEWART'S HOUSE AT KESSAB, DESTROYED BY FIRE.



## FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1909.

REV. JAS. S. STEWART.....	}	<i>Latakia, Syria.</i>
REV. ANDREW J. MCFARLAND.....		
REV. SAMUEL EDGAR.....		
J. M. BALPH, M. D.....		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS ZADA A. PATTON.....		
MISS F. MAY ELSEY.....		

REV. C. A. DODDS.....	}	<i>Mersina, Asia Minor.</i>
REV. ROBERT E. WILLSON.....		
JOHN PEOPLES, M. D.....		
MISS EVADNA M. STERRETT, on furlough		
MISS ELMA FRENCH.....		

REV. WALTER MCCARROLL.....	<i>Larnaca, Cyprus.</i>
CALVIN MCCARROLL, M. D.....	<i>Nicosia, Cyprus.</i>

REV. A. I. ROBB.....	}	<i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....		
REV. JULIUS KEMPF.....		
REV. WILLIAM M. ROBB.....		
REV. ERNEST C. MITCHELL.....		
J. M. WRIGHT, M. D.....		
MISS KATE MCBURNEY, M. D.....		
MISS JEAN MCBURNEY, M. D.....		
MISS IDA M. SCOTT, M. D.....		
MISS JENNIE DEAN.....		

## HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1909.

REV. W. W. CARITHERS, *Indian Mission,*  
*Apache, O. T.*

REV. J. G. REED, *Southern Mission,*  
*Selma, Ala.*

MR. WILLIAM CARSON, *Jewish Mission,*  
*800 So. Fifth Street, Philadelphia, Pa.*

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Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

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